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GEORGE W. MYERS, PRINTER.

MISSIONARY DUTY.

The following communication from a Lay Member of the Board of Missions, will be read with interest as embodying in a few words, the leading duties incumbent at this time on every member of the Church of Christ. The inquiry with which he commences, is one, which we hope every reader will address, in the fear of God, and in view of his responsibilities, to his own heart.—*Missionary.*

Lord what wilt thou have me to do?—This was the inquiry of Paul, as soon as his heart submitted to God, upon his conversion. It is the language of every sinner's heart upon returning to his allegiance, having thrown down the weapons of his rebellion. Every child of God, in the first melttings of his soul, with a sense of the surpassing love of his Saviour, most affectionately surrenders all his powers to the perpetual and hearty service of the Lord that bought him. He no longer addresses the world to know what its pleasures, its honours, its cares, or its customs, require of him. He has abandoned the service, or rather the slavery of that hard master and acknowledges only the Lord as his sovereign. Nor does he hesitate to perform every known duty, however unpleasant to the worldling. He does not ask how much it will please God to excuse him from; but what it is his will that he should do. It is enough for him to know what the duty is; no matter whether its performance is easy or difficult, or the consequences immediately pleasant or painful. It is God alone to whom he looks for aid, or to whom his account must be rendered. What wilt thou have me to do? He seeks not to know the duty of his neighbour, but merely his own; remembering our Lord's rebuke to Peter, who officiously asked, what he would have John to do? "If I will that he tarry till I come, what is that to thee? Follow thou me." Nor does the true Christian seek to ascertain what God would have him to know; as if the whole of his duty consisted in knowledge without practice. He inquires what he would have him to do.—He is "always abounding in the work of the Lord;" yet not trusting in his own merits, but in the manifold and great mercies of his Creator, Redeemer and Sanctifier.

This inquiry, always important in relation to the general course of a Christian's life, is peculiarly so at the present time in relation to the subject of missions. The Church has solemnly before God and man, acknowledged this as her appropriate duty, and laid its performance upon the soul of every one of her sons. Each one is charged with some portion of it, and each must from his heart, and in the spirit of filial love, put forth the inquiry—"Lord, what wilt thou have me to do! Let us ponder upon the momentous truth involved in the collect for this day, that in order to obtain that which God has promised, we must first love that which he has commanded; and exert all our energies to "make his way known upon earth, his saving health among all nations." A LAYMAN.

14th Sunday after Trinity.

RELIGIOUS.

Abridged from the New Orleans Observer.

SCOTT, RICHMOND AND CHALMERS. It is not a little remarkable that three such distinguished ministers of the gospel as *Thomas Scott, Leigh Richmond and Thomas Chalmers* should have come to an experimental acquaintance with the truth and power of religion after they had entered on the sacred office. The history of the change of their minds in their religious views and feelings, is deeply interesting and important.

Mr. Scott was ordained in 1772. "Wrapped up," says he, "in the proud notion of the dignity of human nature, I had lost all sight of the evil of sin, and thought little of my own sinfulness. I was filled with a self-important opinion of my own worth and the depth of my understanding. Whilst I was preparing for this solemn office, I lived as before, in known sin, in utter neglect of prayer."

Such were his views when he entered the ministry. He formed an acquaintance with Mr. Newton, and a correspondence was carried on between them on those topics, about which they differed. He names several books which he read, that made his mind uneasy about his doctrinal views and his own spiritual state. "Bishop Burnet's Pastoral Care" seems to have made a very serious impression on his mind.

The chief benefit which accrued to him from the perusal of this, he says, was that it excited him to an attentive consideration of those scriptures, which speak of the obligations and duties of a minister.

In the mean time, more frequent applications were made to him by persons under deep concern for their souls. In attempting to answer their inquiries and solve their difficulties, he was led to a further discovery of his own blindness and want of practical acquaintance with the truth. He investigated with great diligence and ardor, and prayer for help to come at the truth.

He finally came to an entire change in his views of the fundamental doctrines of religion, and also an entire change in his feelings towards them. "My boasted reason," says he, "I discerned to be a blind guide, until humbled, enlightened and sanctified by the spirit of God. Since this period, every thing I have experienced in my own heart, every thing I have heard and read, every thing I observe around me, confirms and establishes me in the assured belief, of those truths which I have received. I see the powerful effects of them continually amongst those to whom I preach. I experience them daily in my own soul; and whilst meditating on and rejoicing in the cross of Christ, I find the world crucified unto me and I unto the world; by preaching Jesus Christ and him crucified. I see notoriously immoral persons influenced to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world."

Mr. Richmond was educated at Cambridge. After much deliberation he decided on the ministry for a profession instead of the law, which his father rather wished him to adopt. He was ordained in 1797, and entered upon two curacies in the Isle of Wight. A few months after his settlement, a very striking change took place in his views and sentiments, and in his spirit and manner of preaching. A thoughtless candidate for the ministry had been presented by a near relative with Wilberforce's "Practical View of Christianity." Too idle to read it himself, he sent it to Richmond to peruse and to tell him what he must say of its contents.—"To the unsought and unexpected introduction of this book," says he, "I owe through God's mercy the first sacred impressions which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ."

Before this change, his sermons, we are told, so far as regards the great end of the Christian ministry,—the conversion of souls,—were powerless. Afterwards, crowded auditories, an inquiring people, and numerous conversions, were the result. In his Journal we find this memorandum; "Sept. 12, 1822. A day much to be remembered. On this day twenty-five years since, I first read Mr. Wilberforce's book on Christianity, in my little study in the vicarage house at Brading; and thence and then received my first serious, and I hope saving, impressions?"

Mr. Richmond was greatly distinguished for his seriousness and success in the ministry.—By some little tracts which he wrote, "The Dairyman's Daughter," the "Young Cottager," the "Negro Servant," his fame and happy influence have been carried round the globe.

Dr. Chalmers, now a Professor in the University of Glasgow, is no less distinguished for power of thought and strength of argument than for his sound evangelical religious principles. Of the change of his views and his mode of preaching, we find an incidental statement in his own language in his "Address to the inhabitants of the parish of Kilmany," after his removal to St. John's Church in Glasgow.

"And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, on all those deformities of character, which awaken the natural indignation of the human heart against the pests and disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deceptions from truth,—I should have felt all the repose of one who had gotten his ultimate object."

"I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God,—that I was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's Mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforesaid made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."

It is worthy of notice how different was the effect of their preaching after their adoption of evangelical doctrines, from what it was before. They now urged men to repentance and faith and set forth Christ as the way, the truth, the life, as all in all. Their hearers were made serious. They pressed into the kingdom of God. They came to Christ as the only way of acceptance with the Father, and found peace in believing. Utterly vain, and worse than vain, will all preaching be, in which human depravity and the atonement of Jesus Christ are not clearly exhibited, and repentance and faith pressed on the minds and consciences of sinners.

A LETTER FROM A CONVERT FROM THE CHURCH OF ROME.

To the Rev. James Hughes, P. P., of Burrischoole.

Rev. Sir,—I write you these few lines hoping you may understand my reasons for leaving the Church of Rome—that they are just reasons—and I hope you will listen with patience to them.

First, I object to the Mass, as not being what our Lord or his apostles ever taught, and therefore I do not believe it. The Roman Catholic Catechism tells us that the Mass is a propitiatory sacrifice offered for the living and the dead. I do not believe this, because Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (See 1 John ii. 2.) Now, dear Sir, if Christ be the propitiation for our sins, where is the use of the Mass? if he has done the work, the Mass has nothing to do; and, unless the Bible be all lies, all the Masses that ever were said, were not worth a pin—see also Heb. x. 14, "that by one offering he hath perfected forever them that are sanctified;" see also the 11th verse, that any sacrifice a priest offereth (except the High Priest Christ Jesus) can never take away sin.—Now, dear Sir, either you or the Holy Ghost must be in error; and, therefore, I am sure you cannot blame me for leaving your Church,

when it teaches contrary to the doctrines taught by our Lord and his apostles. I also object to PURGATORY, as not being what Christ or his apostles ever taught, and therefore I am not bound to believe it; as you may see from the 1st Epistle of John i. 9, 10. If you search the Bible, from Genesis to Revelation, you will not find a word concerning Purgatory in it, and therefore it must be a new doctrine of your own. Now, Sir, you say the Mass is a propitiation for sin, and the Apostle St. John says that Christ is the propitiation for sins; and as the two doctrines are opposed to one another some of them must be wrong. Now, dear Sir, I am sure you cannot make a liar of the apostle, and if you do (as you do daily) who can believe you? I also object to prayer for the dead being of any service for the souls departed.—Where did any of the Old or New Testament saints practice such a thing as this? Nowhere, but directly opposed it—see Ps. vi. 5, xxx. 9, lxxxviii. 10—12, cxv. 17, cxviii. 17, Isa. xxxviii. 17, 18, Eccles. ix. 5, 6, 10, xi. 3, 2 Sam. xii. 23; see also Luke xvi. 19—31, John ix. 4, xiv. 6, Heb. i. 3, 1 Peter i. 18, 19, Rev. v. 9, xiv. 13, &c. Do not these passages imply that in eternity nothing can be done for us? I also think that there is no necessity for any mediators between sinners and God except the Man Christ Jesus—see 1 Tim. ii. 5, also 1 John ii. 1; see also Heb. ix. 14—16, vii. 25, ix. 24, 25, &c. Now dear Sir, since we have CHRIST as a MEDIATOR, I think there is no necessity for any other mediators; and as you have plenty of mediators, it seems that he was insufficient to fulfil that office—see also Acts iv. 12, "that there is no salvation in any other, for there is none other name under heaven given among men whereby we can be saved." There are a great many other institutions in your Church that I cannot sanction, because they are not taught by Christ and his apostles. Now, dear Sir, your Church has added, the Mass, Purgatory, prayers for the dead, invocation of saints, confession in private, absolution, scapulars, chords, and zines; holy water, blessed salt, blessed candles, holy clay, holy bread, holy spittle, and a great many other things, of which the Word of God never makes mention, and are contradictory to it. I also object to the Eucharist, as you call it, as being the body and blood of our Lord, as powerful and as glorious in the wafer as it is in heaven. Now, our Lord ordered it to be taken in remembrance of him, see Luke xxii. 19; and I think it he were there himself there was no necessity for doing it in remembrance of him; in different parts of the New Testament our Lord used such expressions as these:—"I am the door" (John x. 9), "I am the vine" (John xv. 1), "I am the way" (John xiv. 6). Now, dear Sir, I never heard you say that Christ substantially was a tree, or that he was a door, or that he was the way; but you always said that they were figurative expressions; and I think you had as much reason to believe that he was a door, &c., as to believe that he was a wafer, or that his blood was wine. Perhaps you say that your Church is infallible; but ask yourself this question, is my Church, that Church, and you will find if you only consider a little that it is not. But, dear Sir, I know that the Church of Christ is infallible; but I know that that Church cannot be yours. If Christ promised to be with his Church until the end of time, that church cannot be yours, as you did not teach the people "to observe all things whatsoever he commanded;" but you taught them whatever you pleased. Now, dear Sir, as you did not abide in the doctrine of Christ, you "have neither the Father nor the Son"—see 2 John i. 9—and therefore you have nothing to do with infallibility. That you and all your followers may obtain that blessing which is in store for all those who believe to be saved through Him, is the wish, and forever shall be the desire of

Your most obedient servant,
PHILIP KEAN,
Late Schoolmaster under the National Board, to Mr. Hughes, P. P., in Burrischoole, and Mr. Connolly, P. P., in Achill.
New-Pratt, Aug. 16, 1835.

"Though it is the death of Christ by which I believe my sins are pardoned, yet it is the life of Christ by which I believe my person is accepted. His passion God accounts as suffered by me, and therefore I shall live with him. Not as if I believed that Christ so performed obedience for me that I should be discharged from my duty to him; but only that I should not be condemned by God, in not discharging my duty to him in so strict a manner as is required. I believe the active obedience of Christ will stand me in no stead, unless I endeavor after sincere obedience in mine own person; his active as well as his passive obedience being imputed unto none, but only to such as apply it to themselves by faith; which faith in Christ will certainly put such as are possessed of it upon obedience unto God. This therefore is the righteousness and the manner of that justification, whereby I hope to stand before the judgment seat of God; even by God's imputing my sins to Christ, and Christ's righteousness to me; looking upon me as one not to be punished for my sins, because Christ hath suffered, but to be received into the joys of glory, because Christ hath performed obedience for me.—Br. BEVERIDGE.

From the Episcopal Recorder.
DR. MORRISON'S OPINION OF THE COMMON PRAYER.

Mr. Editor.—The character and labours of the late Dr. Morrison, called the *Apostle of China*, are probably well known to most of your readers. He was a dissenting English clergyman, and continued such to his death. The following extract from one of his letters, will not be uninteresting:—

"Sept. 4, 1817.—I have translated the morning and evening prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divid-

ed for the 30 days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotions. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no authority, but their own general excellence; and are not binding on the practice or consciences of any; and as they are not exclusive, I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be found fully adequate. The heathen at first require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them in Chinese, as they were, was better than for me to new model them."

The Board of Directors, to whom this passage was addressed, were also dissenters. The translation of the Scriptures was not completed until November, 1819, more than two years afterwards. I will make no further remark upon the passage.
S. H. T.

ECCLESIASTICAL.

TRIENNIAL PASTORAL LETTERS.

A Pastoral Letter, to the Clergy and Members of the Protestant Episcopal Church in the United States.

IMPORTANCE OF THE FATHER.

Brethren, it has been the practice of the bishops, that in each of these triennial addresses, they have taken occasion to call your attention to some point or points characteristic of our Church; an attention to which is especially invited by existing circumstances. The course shall be now continued.

It has been a question how far, in the estimation of the Church of England, and of course of her daughter in the United States, the works of the fathers are to be resorted to for the ascertaining of Christian doctrine, discipline and worship. Those two Churches are explicit in the declaration of their belief, that the Scriptures are the only standard of divine truth, yet in the preface to their ordinal in their articles, and more copiously in their homilies, those ancient fathers are referred to, as having weight on the points to which they are applied. What clothes the subject with especial importance is this: while there is set up the claim of submission to a foreign Church, on the ground of tradition through the fathers, of all the communications differing from that Church and from our own; there are not any, who, in their public standards, have recourse to the here advocated testimony, for aid in attaining to divine truth.

So unequivocal and often repeated, and this with especial stress laid on the doctrine, is our belief of the sufficiency of the book of inspiration that the only reason for the calling in of that exterior aid, must be its administering to interpretation; in like manner as in civil concerns, this object is effected by the knowledge of coincident opinions, custom and events certified by present and by succeeding times. Without reference to such authority there are many passages of Scripture from which no reasonable sense can be deduced.

This ground is merely an enlargement of that taken by us, in ascertaining what should be received as the canonical books of Scripture. Our articles declare the Church to be "the witness and the keeper of Holy Writ." She is the traditional witness of books published to the world, as from the pens of the several persons whose names they bear; and she is the keeper of them for the prevention of forgery, or of any other species of imposition. This is the only defensible ground, for the affirming of the integrity of the sacred volume; and it cannot be surrendered without a committing of the subject to the judgements or the tastes of fallible men, in one shape or in another. Our Church differs from the opinion entertained by some, that a divine character is so impressed on every book, as to be itself evidence of inspiration.—Historic testimony was the guide of the early fathers, in their establishing of the Canon.

Least even the deriving of this moderate help from the fathers should seem to be a detraction from the authority of holy Scripture, it will be to the purpose to cite a few of their testimonies in favor of its sufficiency.

In the age immediately after that of the Apostles, it is said by Justin Martyr, in his dialogue with Trypho, a Jew, "Attend to what I shall recite out of the holy Scriptures;" which is opposed to what the Jew had alleged on the ground of tradition.

In the next age, St. Irenaeus says, in his work against the heretics, "The method of our salvation, we have known from those men by whom the Gospel came to us, which then they preached, but afterward by the will of God, delivered to us in the Scriptures, to be the foundation and the pillar of our faith."*

In the third century, toward the middle of it St. Cyprian being opposed by an argument from tradition, demands, "Whence have you that tradition? Comes it from the authority of the Lord and of the Gospel, or from the epistles of the Apostles? For God testifies that we are to do those things which are written."

In the next age, St. Austin calls Scripture "the divine balance, for the weighing of doctrine," and he says, "All things which apper-

* It has been held very important to procure the testimony of so early a father, as Irenaeus to the co-ordinate authority of tradition. To passages are quoted from him; and the irrelevancy of them is proof of the opposite sense. In one of them, he intimates, that if the Apostles had left no Scriptures, we ought to recur to tradition; implying that being in possession of the former we should hold the latter not essential. In the other page, the father in opposition to the plea of the Valentinian heretics, grounded on the obscure tradition of their sect, opposes to it the more respectable tradition of the then pure Church of Rome, founded by St. Peter and St. Paul. By quoting a part only of the argument, and by the change of "undique" [on all sides] into "ubique," [everywhere], there has been fastened on the page a sense not thought of by the father.

THE LAUNCH.

From the private papers of Mr. C. W. Upham.

As maiden by the altar calmly stands,
Nor knows in all her calm simplicity,
That thousands gaze upon her cheek—nor feels
That she has gather'd them; so seem'd to me
The ship. And when she waved her banners out,
Methought 'twas slowly done in mournfulness,
To bid farewell to her lovely resting place.
And as the lady moves in majesty
And loveliness of grace, yet tardily,
As check'd by maiden modesty—so moved
The ship in dignity, to meet th' embrace
Of her betroth'd.

The ocean billows parted;
The sparkling waves, exultant, came to wreath
A coronel for her, and those on shore
Leap'd up, and clapp'd their hands in gladness;
And from the gazing multitude arose
A mingled shout of triumph and delight.
Yet why that crowd? for many times before
E'en from their early childhood, they had seen
The graceful ship to her own element
Glide in. And it is well for multitudes
To meet with common thought, and raise the shout
Unanimous in such a cause. Methinks
It swells the heart, and stronger binds the cords
Of sympathy. O, would they oft'ner meet,
To send the glad shout upward to the throne
Of the Eternal One, who made the earth,
And all that is therein, and the vast sea,
Beneath whose depths the loftiest ships go down,
And all their hapless crews!

Thus was her bridal;
And when her white wings grow, God speed her
Where'er she goes amid the white top'g' waves,
And bring her to her native home again.
April, 1832. [Churchman.]

SELF-EXAMINATION;

OR 365 QUESTIONS, BEING ONE FOR EVERY DAY IN THE YEAR.

NOVEMBER.

25. Do I endeavor to keep constantly in view, that I am not my own, but bought with a price (even the blood of Christ,) and that I have voluntarily surrendered myself to him again and again?

26. Is it matter of deep interest with me, to know whether I grieve the holy Spirit?

27. Do I carefully abstain from every appearance of evil? (1 Thess. v. 22.)

28. Am I aiming to obey our Lord's injunctions in Matt. v. 44, "Love your enemies?"

29. Am I aware that every idol set up in my heart will prove a cross or a curse to me?

30. Do I study by my example in the congregation, and at home, to show my love for the Lord's day?

DECEMBER.

1. Do I watch that the unction of the Sabbath may not wear off by the necessary occupations of the week?

MISSIONARY.

From the Episcopal Recorder.

INDIA.

We have been favoured at our request with the following interesting extract of a letter from the Right Rev. Daniel Wilson, D. D. Bishop of Calcutta, to the Rev. Dr. Milnor.

Bishop's Palace, Calcutta April 15, 1835.

My dear Friend,—Very few circumstances would have afforded me more sincere and heartfelt pleasure than your letter of Oct 2, 1834 received a few weeks since.

The books you have sent me have all interested me extremely. I have no return in kind to make, except by enclosing you a copy of my two Charges to the Clergy of this extended and almost illimitable Diocese. If they should be reprinted in America, I would wish you to send copies to the Right Rev. Bishops of your Church. But probably the distance of the scene and the locality of the topics, might make such a step unadvisable.

The Missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interviews with them much pleasure. They are filling India, Ceylon and the Burman Empire. The Missionaries from America seem able, well informed pious, devoted, self-denying men, with little or no party spirit. If they proceed as they do, and England is as tardy as she now is in sending out Missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen.—The immense population of your United States, their vigor of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the Gospel of Christ our Lord.

And this leads me to inquire whether your Episcopal Missionaries could not come out here, as well as your Presbyterian and Independent and Baptist. O if you could send us some holy men, Swartz-like in their spirit, full of love to Christ, mild and gracious in their spirit, and well read in Christian Antiquities, it would be a blessing indeed?

I am more and more convinced that the Episcopal Churches, with their paternal order, their Liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the heathen, are best adapted for the feeble, prostrate, lubricious, half civilized minds of the Hindoos.

Turn this in your mind. The act of Parliament of England never surely can affect India. If I am not prevented or impeded, my heart and my hands will be open for such brethren.

Thank God, I have hitherto had health for two years and a half, but—but—I am fifty seven, and in India. The thermometer now is 82° of Fahrenheit at six in the evening, with the house shut up since 8 this morning, with the punka agitating the air above me. I am immensely hurried. The new Bishops of Madras, and Bombay are not yet come. I cannot do half I ought.

But I can scarcely tell you more by letter than my Charges disclose.

Farewell, dearest Brother. God's will be done in and by us. I beg the benefit of your prayers, and am yours most affectionately.

D., CALCUTTA.

tain to life and doctrine, are plainly set down in Scripture.

To go no further than to the next century, we there find in St. Jerome: "Of those things which without the authorities and the testimonies of Scripture, men invent of their own heads as from the apostolic tradition, they are smitten with the sword of God."

From the mass of authorities to the same effect, these few have been selected. It is incorrect, when, to elevate tradition to a co-ordinate rank with Scripture, there is put out of view that the latter rule is not uncommonly included under the former. When St. Paul, in his journey through several cities, "delivered them the decrees to keep," when he said, "That which I received of the Lord I delivered to you," the original word would have been as well rendered "tradition," had this been a word in common use. Under the same remark, there comes the word "traditions," and "tradition," in 2 Thess. ii. 15, and iii. 6. Agreeably to this use in Scripture itself, admitting of a limited or of a more extended sense, there falls the word as used by the early fathers.

These considerations are presented, in order to show that we do not surrender the point of the sufficiency of Scripture, when in so doing, we should act in contrariety to the sense of those fathers whose opinions are exalted by some as constituting an authority equal to that of Holy Writ, and equally a rule of faith. But this hinders not that they may faithfully report the fact of there having been held this or the other opinion, by the Christians of their respective times. It is no more than the credit which we should give to certain heathen historians, as the Pliny or to Tacitus, in relation to some facts in the concerns of the Church falling under their several notices.

After being guarded against the imputation of the disparagement of Scripture, let there be a transition to the advantages gained to the Church of England, and to the Protestant Episcopal Church in the United States, by admission of the testimonies of the fathers, in the qualified sense which has been defined.

1st. It establishes the distinction which those Churches take between what they acknowledge to be the canonical books of Scripture, to the exclusion from the canon of others which have not the like stamp of authority. We contend, as already stated, that recourse must be had to tradition for the simple fact, that this or the other book has been handed down as the work of the person whose name it bears, in like manner as the records of court are transmitted from generation to generation, and held to be faithful entries of the doings of intervening times. It is not alleged, that in the first three centuries, there is notice of the books called the Apocrypha. In the succeeding ages, when those books are mentioned by any of the fathers, it is as of a grade inferior to that of those which we receive as canonical. For this it may be sufficient to cite the authority of St. Jerome, who wrote toward the end of the 4th century, and who says of them: "The Church reads them, indeed, but does not receive them among the canonical books of Scripture." What has contributed materially to the opposite and erroneous opinion, is the circumstance already stated that the fathers occasionally make use of the word "tradition," in the sense of its embracing of Holy Scripture. As to our Church, it is well known that she discriminates between the books held to be inspired by the Spirit of God, and the books of the Apocrypha permitted by her to be read, "for instruction in life and manners." It is a very important distinction, and is much confirmed in contrariety of views introduced into the Church several ages after that of the Apostles.

2dly. Another advantage which the Church derives from the same source, is the additional evidence which it brings to the determination of the two creeds; especially in reference to their exhibition of the doctrine of the sacred Three in the Divine nature—FATHER, SON, and HOLY SPIRIT. Although they are recognized in the short form of the Apostles' creed, yet against each of the three were the assaults of error, to the injury of the faith of some. One class of heretics, under the name of Sabellianism, contradicted the paternity. Other species of them annihilated the character of the Son; either on one hand degrading it to that of mere man, or at most of a superangelic nature, originated in time—for such were the Ebionites and the Arians; or on the other hand, pretending to do honor to the divinity, by merging in it the humanity: for such was the folly of the Docetæ. And in respect to the HOLY SPIRIT, there was, by the Macedonians, the pretence of his recent descent, superseding that on the day of Pentecost, and communicating a more perfect dispensation. These heresies were resisted by a succession of men who were to speak the sense of the universal Church, and whose works have been transmitted to us. Succeeding times have reproduced these heresies. Does it not then contribute to security, that there may be found a preservative from the poison of them in the documents referred to? The Church of England, under the security of Divine protection has kept close to the integrity of revealed truth; while denominations formerly consenting with her, have departed from their united testimony in some instances to the verge of infidelity.—Who can tell to what extent the error has been occasioned by a light esteem of what was held universally by Christians, immediately after the age of the Apostles?

3dly. There is the benefit derived to our Church from her qualified use of the fathers, that she disengages herself from all concern in the many questions which modern theology has made the subjects of much controversy, involving some matters which do not seem to have been known to the early ages, in the shape either of truth or error. The writings of the fathers of those ages, tend to the confirmation of such truths of Holy Scripture as come under the name of the doctrines of grace. But in after times, by the extension of the sphere of metaphysics in the province of theology, the mixture gave rise to many controversies, on first three centuries, that if the matters contended for were Christian doctrine, they must the Apostles, until revived, at the distance from them of more than three hundred years. This would be contrary to what we know of human nature, and of the history of opinion in any

department. It cannot be denied of some of the fathers of the fourth and fifth centuries, that in their laudable resistance of innovating doctrines they precipitated themselves into contrarieties not found in Scripture; and not exhibiting a ground on which reason can exercise its powers with certainty. If such matters were unknown to the fathers of the first three centuries, it is a reason for the considering of them as uninteresting at the present day. While we are thus taught to give weight to the opinions of the fathers, in some measure proportioned to the nearness of them severally to the source of truth; we find the benefit of the distinction to our Church, in her silence on points affirmed by some denominations to be of the utmost importance to a genuine profession.

Under this head, it will not be irrelevant to remark, that we raise a barrier against all the notions which have lately been obtruded under the avowed character of neology; divesting Christianity of whatever is above the sphere of human reason, although not contrary to the determinations of that faculty.

4thly. Another point on which our Church gathers strength to her cause from the same quarter, is that of the episcopacy. Be it that the Apostolic designation of the three Orders of the ministry may be proved from Holy Scripture; still, while scriptural authorities receive plausible interpretations; opposed to what we conceive to be their genuine senses, for the justifying of forms of ecclesiastical government, destitute of example during fifteen hundred years from the beginning of the Christian era, it is of consequence on our part, to avail ourselves of writings in our favor, handed down to us during that long tract of time, including the three earliest centuries. The objection opposed to our theory by the most judicious of the divines who dissent from us, is, that a certain period, meaning in the latter half of the second century from which but few documents have descended, the original party may have been broken down, by there being obtruded on the Church the unknown character, until then of diocesan episcopacy. Of this plea we make light when we have to argue that it is mere conjecture; that during the comparatively short term in which party is alleged to have prevailed, there is not produced an instance of an organized body of presbyters acting independently on the control of episcopacy; and that it is unreasonable to imagine such a change to have taken place, in a Church extending itself in disjointed members over the great part of the then known world by simultaneous movements and without opposition; in contrariety to that property in human character which never fails to take alarm at the assumption of power, and throw impediments in the way of the exercise of it. Of this advantage we should deprive the ministry of our Church, if we should reject the aid of the fathers; not as on a level with Scripture, but as explanatory of it.

5thly. To instance another point, on which there may be derived to our Church similar advantage from the same source. It is the being in possession of a prescribed form of prayer and the not subjecting of a congregation to the discretion of every officiating minister. For this, besides our Lord's enjoining on his disciples the form of prayer called by his name, we think we have a warrant in his attendance, and in that of his Apostles, on the devotions of the Temple and of the synagogues. Yet it being contended, that a more spiritual worship was designed to be instituted under the Gospel, and that this is inconsistent with the ritual requirements, suited to the imperfect dispensation of the Law, it sustains our cause, that we are able to produce expressions from the three earliest of the centuries evincing that there were known in the Church what were called "common prayers" and "constituted prayers;" and that there are remains of liturgies, although imperfect and adulterated, of the origin of which no history can give a ground of presumption that the principle which gave occasion to them was in operation from the beginning. We do not allege that there was the same form of sound words obligatory in all Churches. On the contrary, we declare in the language of our 34th Article—"It is not necessary that traditions and ceremonies be in all places one or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners; so that nothing be ordained against God's word."—There was not effected identity of practice in this matter, until in times far distant from the primitive, it became expedient, for the subjecting of all the Churches of Christendom to one dominant See.

6thly. When we extend our views beyond the bounds of Protestantism, the early fathers offered to us abundant proof of the claim of our Church to be independent. However enormous the power, gradually acquired, of a See dominant over the whole of Christendom, there is not the shadow of a claim to it during the first three centuries. In every diocese, its interests were watched over by its own independent authorities; and although Christian communion was maintained by the churches with one another, yet it was on the ground of a common faith, departure from which was a severance from the body independently of the control of a prelatical jurisdiction, held to be obligatory on all.

As for general councils, no such bodies were assembled until towards the end of the ages comprehended within this review, when there was held the Council of Nice, under a perfect equality of its members, and with no distinction of any one member in preference to all the others for the sanctioning of its decrees.

These are facts, for which the earliest documents may be appealed to with entire confidence; and although they add nothing to the truth of Scripture, yet, in establishing the sense of it, they cannot be esteemed lightly, without relinquishing the great advantage derived to our Church, by her availing herself of this help.—The only expedient for the wresting of it from us, is by disregarding the distinction between the earlier and the later fathers, contrary to the laws of sound criticism.

Independently of the subjects which have been enumerated, on which the early ages speak directly in confirmation of the doctrines of our Church, there might be mentioned sundry points, on which their testimonies have bearings incidentally, yet much to our satisfaction. One of these is proof of the perpetuity of the sacraments. It is contended by some that having

had their origin in their conformity to certain Jewish customs, they should be considered as limited to the duration of the Jewish Commonwealth. They stand on the broad ground of the unaltered commands—"Baptize all nations," and "Do this in remembrance of me." Yet, because of the pretence referred to, when, in extending our attention to the age following that of the destruction of Jerusalem, after the sound of the preaching of the Apostles had "gone out into all lands, their words unto the end of the world," we find that in every organized Church, baptisms became the door of admission to a membership of it; and that in the same extent sacramental communion was the channel of the continuance of profession; divine institution, as to perpetuity, is as conspicuous as in any matter in which the truth of our holy religion is implicated.

There may be traced a similar incidental bearing on Christian doctrine, subversive of what was taught in succeeding ages, of worship to be offered to departed saints supposed to be in heaven antecedently to the resurrection.—To make way for the assumption of that inferior grade of mediators, it became necessary to put out of view the intermediate state; wherein, although the righteous are in peace, waiting for the consummation of bliss in body and in soul and the wicked reap as they have sown, they are alike reserved to their respective allotments in the judgment of the great day.

It is a doctrine recognized by our Church in various places; especially in her burial service. In Scripture, we see it in the case of one of the thieves on the cross; in what is said of David by St. Peter, in his address to the Jews on the day of Pentecost; in what we read in the Apocalypse, of the souls under the altar, and to admit many other places, in those which speak of the second death, to be endured by some, and delivered from by others.

We do not know of any other denominations than our own, who maintain this discrimination as to our states hereafter; but it is prominent in the writings of the fathers, for several ages after the beginning of the Christian era. Independently of innumerable authorities which might be produced, there is sufficient evidence of the point in the commemorations of the early martyrs: the devotion of which contemplated them not as in heaven, but in a state of bliss, waiting for a joyful resurrection. When we consider, that had the same truth continued to be cherished throughout Christendom, it would have kept the door shut against devotions offered to men and women formerly possessed of like passions with ourselves, it adds to our esteem of the ground taken by our Church—that of a medium between the elevation of the testimonies of the fathers to an equality with Holy Scripture; and the not admitting that they may be of use, in the eliciting of its sense.*

The like bearings might be shown, in reference to the innovated points of transubstantiation, purgatory, and the power of pardon vested in the Gospel ministry. The last particular, as held by the early fathers, was impregnable. In succeeding times it became absolute; being then as it is now, a source of self-deception to many in the solemn crisis of departing life.

Brethren—in discoursing of a characteristic of our communion, derived by us from our mother Church of England, we find our feelings interested, in the crisis in which she stands at present; it being big with uncertainty, as to the changes which she is apparently about to undergo, whether they will be for the better or for the worse. We do not take a part in the political controversies of countries exterior to our own; not excepting the country from which we have inherited our religion, our language and our laws. Without our committing of ourselves to the rashness of such an act, it cannot but be permitted to us, on the ground of our common Christianity, to desire the perpetuity and the integrity of a Church, which has long possessed the most conspicuous station among the Churches of Protestant Christendom; and from the pens of those divines, there have been presented to the world works high in its esteem, on all the branches of theological literature; and which has special claims on Episcopalians in the United States, because of its aids extended to their communion in its infancy, in various instances: among which is her being the channel through which there has come to us the Bible in the vernacular tongue. We do not obtrude our opinions on the questions which may arise, relative to the internal economy of our mother Church in matters acted on by discretion, according to existing circumstances. If her institutions, her doctrines being secure, and the essentials of her ministry and of her worship continuing the same, can be improved in the forms of their exhibition; if pecuniary provisions and parochial tenures, perhaps originally wise, have become unsuitable to the altered state of population, or should her system be in any way susceptible of improvement, without a shock to the foundation far be from us the thought of such a design, or of opposing our opinions to its discouraging. But when communions at the widest distances from one another are combining in new acts of a hostility long cherished; and when there is seen a coalition to them in an increase of infidelity, radically inimical to the profession of religion in any form; especially to its being countenanced by national homage to the great Being, of whom it is said in Scripture, that by him "kings reign and princes decree justice;" comprehensive of civil rulers under what ever name; we perceive nothing in our condition as citizens of our confederate commonwealth which should hinder the giving of expression to our filial feelings in the putting up of our prayers, through the merits of the adorable Head of the universal Church, for the perpetuity of the Church of England.—In such an act of devotion we solicit the concurrence of the clergy and of the laity in all the departments of our Church.

If the dispensations of Providence in reference to our mother Church, should be other than what we wish and pray for, that persevere.

* Some have adopted the notion, that doctrine of an intermediate state is akin to the tenet of a purgatory. Far from this, the latter was a root from which the contrary doctrine, that adversity was a growth. After the endurance of sufferings by persons purged from the dregs of impenitent freedom of God. This projected improvement 15th century; or at least, was not till then matured. For of a single writer, as early as toward the end of the sixth century.

ance in her principles in these States may be perpetual will still be an object of our concern—it is a blessing which will attend her in proportion as her members, especially her clergy, shall cultivate in her own persons, in their families, and in their ecclesiastical agencies the rational and evangelical devotion which her institutions are so well adapted to excite and to cultivate. That there may be this result we now lift our hearts in prayer to the great Being, from whom all holy desires, all good counsels and all just works proceed."

Signed, by order of the House of Bishops,
WILLIAM WHITE,
Presiding Bishop.

ADDRESS OF BISHOP McILVAINE

To the Eighteenth Annual Convention of the Diocese of Ohio.

DEAR BRETHREN:

Having been permitted by the Providence of our gracious Lord again to meet together at our annual occasion of affectionate fellowship and of prayerful consultation for the cause of God and His Church, committed to our stewardship; it is our duty for a moment to look back upon the past year and acknowledge the divine goodness and mercy. The hand of death has been laid upon none of our ministers. Harmony and peace have reigned in our parishes. In some, the ministry of the word has been attended with special blessings. New parishes have been formed; old ones have grown and strengthened. The whole aspect of our Diocese is in a high degree prosperous and encouraging. God has crowned the year with his blessings in all the labors of the husbandman. The fields have indeed yielded their increase. The clouds have dropped down fatness. Meanwhile His arrows have not gone abroad, as in former years, afflicting our towns and villages with pestilence. "Oh! that men would praise the Lord for his goodness and for his wonders that he doeth to the children of men."

So large a part of my time, since we last met together, has been consumed in a foreign land in efforts for the promotion of the ministry in this diocese and the further west, chiefly through our institution at Gambier, on which our expectations of efficient supplies of ministerial services must chiefly be placed, that I have been able to visit only about one third of the parishes and therefore can present you at this time with only a very imperfect view of the general state of the Diocese.

On my way from the Convention in Chillicothe, I visited, on the 10th of September, the new parish of St. Ann's, Marion, organized by, and then under the charge of the Rev. Mr. McElroy, of Delaware—I preached there, and thought the prospect good of building up the Church in that place. The parish is now without any to visit it. The day following, visited the parish of St. Paul's, Radnor, and preached. An unfinished Church has been erected there and I am happy to say that our Welsh brethren, for whom it is designed, will soon have the services of a countryman, who has been preparing for the ministry at our Theological Seminary, and is to be ordained during your present session. Returned that evening, Sept. 11, to Delaware, and the day following being Sunday, preached twice in St. Peter's Church, and administered the ordinance of the "laying on of hands" to sixteen persons. This parish (I regret to say) has since been vacated by the resignation of the Rev. Mr. McElroy, for some years its diligent and much esteemed Pastor. The Vestry have recently invited the Rev. J. P. Bausman, formerly of this diocese and now of Michigan, to take the charge over them, and I am happy to learn that the invitation has been accepted.

From Delaware, I visited, Sept. 12, the parish of Grace Church, Berkshire, now in the charge of the Rev. Mr. Burr, of Worthington. The Church was still in two unfinished states to admit of its being consecrated—preached there three times, addressed the Tract Society of that vicinity, and the Sunday School Teachers, and children of the parish, and administered Confirmation to six persons.

October the 8th, visited Christ Church, Mount Vernon, preached twice and confirmed eight.—About this date, it was strongly urged by some of the most intelligent and attached friends of the Church in the West, and of our Theological Seminary, as well in other dioceses, as in this, that I should add to all my other absences from my family and study and domestic affairs, by a voyage to England. It was believed that the best interests of our Theological Seminary and of the ministry for which it was instituted, might be so promoted by such an undertaking, that I ought to deny the feelings of a husband and parent for the prosecution of this enterprise. This was advised by the Standing Committee of the diocese, acting as a council of advice, and by the Prudential Committee of the Trustees of the Seminary, I sailed from Philadelphia, on the 20th of November, 1834, and remained until the 1st of June following, when I embarked again at Portsmouth, on my return. A most gracious providence was with me on the sea and the dry land, to keep me from all harm and bring me back, with renewed health and strength for labors which, before my departure, had so exhausted me that such entire relaxation as a sea-voyage renders almost necessary, seemed to have become nearly indispensable.

My time abroad was almost entirely occupied in visiting the chief seats of literary and theological learning in England, Scotland and Ireland, such as London, Cambridge, Oxford, Durham, Edinburgh, and Dublin—forming as accurate an acquaintance as possible with the state of religion in our mother land and especially in our venerated parent-church, making known the state of our own episcopal church; and constantly endeavoring to nourish and promote those feelings of mutual affection and interest—that communion of brethren in Christ, and of brethren of one special household of faith, which between the members of the Church of England and those of the Episcopal Church in these United States, ought to subsist as freely and affectionately and entirely, as if one country and one form of civil jurisdiction embraced us all. Part of my object was the communication of such information, as to the state, prospect and necessities of our Church in the Western States, more particularly, as might serve to discourage the emigration of such clergymen or candidates for orders as would not be appropriate either in spirit, habit or facility of adaptation, to the peculiarities of our sphere of labor, and thus save many painful disappointments to well-meaning and benevolent persons—while, at the same time, the door might be laid open, and all requisite knowledge imparted for the encouragement and direction of such as might safely be induced to seek a participation in our labors. In pursuing the latter part of what I have thus expressed, my mind was chiefly directed to young men either of a partial or finished education, but of well certified piety, whose habits might with comparative facility be adjusted to our parochial circumstances; and who having their hearts upon the ministry, but no prospect of a speedy admission thereto, in a land where unoccupied ground is not easily discovered, might be disposed, when informed of our wide and wasting fields, to make their theo-

gical or other preparation for the ministry, and receive their ordination in this country. The prosecution of the purpose involved no little anxiety and difficulty. To avoid making my views so public as to suggest the idea of a connection with our ministry to persons whom it would not be expedient to encourage, and who, nevertheless, could not be so sufficiently into communication with me, to be properly advised; and at the same time to make known my views widely enough to enable me to find out, and be in contact with, the very persons whom I was seeking—in a word, to affect the good, without laying a train for an equal amount of evil—was a matter of delicacy and difficulty and responsibility, hardly conceivable to those who have never stood in similar circumstances: requiring constant travelling, enquiry and correspondence. I am comforted with the consciousness that in representing candidly our need of faithful and well educated ministers for our rapidly increasing population, pains were taken that the inducements for any to come from the Church of England or Ireland, should be such only as would seem inducements to a spiritual mind, seeking not its own, but the things of Christ; and that whatever might appear repulsive to habits of mind and life, formed amid the refinements of an old country, like England, should be understood as perfectly as "language could express them. Avoiding positive persuasions, in every instance, that the responsibility of an affirmative determination might not rest with me; my only aim was a simple communication of facts as to what we need, and what we do not need—what kind of laborers would be useful among us, and what would not—who might come without disappointment, and who had better not venture so great a change of life and habit. How much was effected, or what seed was sown for future benefit to our Church, out of the high standard of spiritual religion existing in a large part of our parent Church, the measures pursued, it is impossible to say. In such things it often happens that one sows and another reaps. Little of the benefit may be immediate. I have sown, if God will be graciously pleased to give the increase it is causing some faithful and devoted laborers, well furnished for good works, to put in the plough and the sickle with us or with any other portion of our ministry, my labor will not be in vain. That it has not been in vain with regard to young men, I am well persuaded. Some at least of sound education, and well attested piety, and disposed, (I trust), to be content with their lot whatever it may be, so that they may glorify God in the Gospel of His Son, will come to be prepared for, and to take part with us in this ministry.

But beside the object thus exhibited, and which of itself was enough to engross all my care, I was encouraged to prosecute two others, for the benefit of an institution which already had participated in no little degree in the christian liberality of our brethren of the Church of England. After seeking advice and the candid expression of opinion in the part of some of the wisest and best of that Church, as to the propriety and expediency of the effort; I ventured to solicit donations in money for the erection of a new building at the seat of our Theological Seminary, for the accommodation of theological students—and also donations in books for the increase of the library of the same. The special ground on which an appeal for assistance toward these objects was made to the members of the Church of England, was the fact that so large a portion of those who come to these States, and for whom we must supply the ministry, are emigrants from Great Britain, and connected with her Established Church, expecting from us a substitute for the privileges they left at home; and that while in the immense influx of population from that country, we receive undoubtedly much that is enlightened and industrious and useful and pious, it is notorious that a very large majority of the popery now among us, and a large proportion of the infidelity and insubordination were derived and are rapidly increasing from that very quarter. It seemed to me by no means unreasonable that the land whence so much of our necessity, so much that opposes, as well as so much that needs our efforts is supplied, should aid us in raising up the ministry requisite for its instruction in the way of salvation. The propriety of the appeal and the entire sufficiency of the main ground on which it was placed, were promptly and most kindly and affectionately acknowledged and responded to. I asked only for as much money as I thought would enable us to erect a good building for about 40 theological students hoping that when more room should be needed, other means would be provided from some other source for its construction. Wonder was expressed that I asked for so little. But I could not conscientiously ask more. An example of moderation and a sense of entire propriety and justice in the whole matter seemed more valuable than increase of funds at this cost.

The number of volumes obtained by donation, (a goodly number of which were presented by members of our sister Church in Edinburgh, and some of which have not yet arrived,) is of folios, 129; quartos, 714; octavos, 956; other sizes, 703; making in all, 1692; value 300 of the last class are appropriated to the Library of the Junior Preparatory Department of the College. The rest have been united with that of the College and Theological Seminary.

A more valuable collection of works, in classics and ecclesiastical history and theology has seldom been made by similar means. Added to the library previously belonging to our College & Theological Seminary is now an array of learned stores, especially in divinity, which no other institution of our country, so recently founded as ours, can boast. Among them I have counted, not indeed as arrived, but promised by John Bates Esq. of the House of Baring's and Co. London, and as sure as if it were received, the new and elegant edition of the Latin Classics by Valpy comprised in about 150 volumes octavo. I should here mention, with many thanks, the donation of a very valuable solar microscope by Lord Ashley, for the philosophical department of the College, a gift merited the more valuable by the cordial expression of a Christian's interest in the cause of religion and learning in our diocese, with which the unsolicited grant was accompanied. To those who are familiar with the name of Shaftesbury, as associated with the infidel controversy of a past age, it will not be uninteresting to be told that the truly pious and zealous giver of this instrument, whose whole interest in its presentation was that of heart alive to the cause of Christ, is a descendant of the author of the Characteristics.

The funds obtained for the desired and much needed building for theological students amount to about \$12,600, all of which are appropriated by the contribution to that specific purpose. I am much indebted to Mr. M. Roberts, an architect in London and zealous of good works, for the donation of a very commodious and well planned plan of a building, with separate drawings of every the minutest part, so that any good mechanic may follow them. In conformity with this, the building may be erected if Providence permit. It will be a gothic edifice, according to the architecture of the Elizabethan age. With three stories, it is so planned as to furnish every

two students a sitting room or study of about 17 by 15; and to each of them a bed room of about 14 by 8: thus allowing all needful opportunity for privacy in devotion and study.

So great has been the kindness of the Rt. Hon. Lord Bexley towards the two Bishops of this Diocese, while sojourners in England, such his interest, from the beginning, in the promotion of the gospel in our western states, by means of the Theological Seminary of Ohio and such the value of his co-operation in the efforts by which the funds above spoken of were obtained, that when about to take leave of him, on my return, I knew no better way of expressing my sense of his kindness and of our obligation, than by requesting his permission to call the proposed building by his name. Having received his cordial, though modest assent, the edifice will be denominated *Bexley Hall*.

It will be recollected that the late venerable and excellent Hannah More, remembered in her will, the Church in Ohio and bequeathed £200 to be appropriated for its benefit. This sum was placed at the disposal of Sir Thomas Acland for specific direction. While abroad, I did not fail to look after this. The sum is secure, but the particular disposition of it, is still a subject of correspondence. Probably it will be made the endowment of a scholarship in the Theological Seminary, for which with one year's interest, it will be just sufficient.

I cannot here take leave of the subject of my doings in England without endeavouring to express the deep and grateful sense I feel of the truly christian and affectionate kindness, hospitality and cordial co-operation with which I was received by the learned and the good, by the clergy and laity of the Church in England, Scotland and Ireland. A large proportion of it, evidently, arose from my being regarded as identified with a branch of the Church which calls and delights to call that of England its mother, and towards which, being regarded as in every thing but political connexion identical with that church, they feel and desire to feel yet more affectionately as peculiarly bone of their bone in all the interests and conflicts of pure and undefiled religion.

It would be difficult for one of our clergy to visit the noble institutions of learning with which England, under the patronage of the Church, is so widely adorned and see the combination of high education with the simplest and humblest and most decided and undaunted spirit of pure religion which now so pervades, and is so rapidly increasing among the ministry and laity of that Church—difficult to receive so much kindness and enjoy so much christian hospitality as I have to be thankful for, without returning much more attached than ever to the church of his fathers, as she is now inherited among us, and much more disposed to remember in his prayers, the venerable "bulwark of the reformation," beseeching God that, from the furnace of her present afflictions, she may preserve her primitive features unburnt; and losing only such accretions as tarnish and embarrass her, may come forth in the beautiful garments of renewed purity and vigor, "a light to lighten the Gentiles," "the joy of the whole earth."

On the 2nd of July, I reached New York, and in a few days was on my way to Ohio—thankful and glad to be again in my diocese and at home.

July 26. I visited St. Paul's Church Mt. Vernon, preached twice and confirmed 14 persons. This was the second confirmation in the course of one year in that young, but flourishing parish. And I have reason to believe that, what the fact would seem to indicate is no more than true with regard to the progress of religion among the people connected therewith.

(To be Continued.)

THE OBSERVER.

GAMBIER, WEDNESDAY, NOV. 25, 1835.

GREECE PAYING BACK IN KIND.

Bishop Melvaine has great pleasure in acknowledging the receipt of fifteen dollars, the proceeds from sales of bead-chains made by Greek girls in Mrs. Hill's school, at Athens, and sent as a gift from the East for the Church in "the far West." Of their penury have they cast in,—"She hath done what she could." May the gift be returned a hundred fold from Ohio to Greece. Will not "the offerings of the Church" in Ohio respond to this provocation?

REV. MR. BARNES.—This Clergyman has been recently tried for the second or third time, on the charge of heresy before the Synod of Philadelphia. This body composed of 133 ministers, and 113 laymen, have declared him guilty by a vote of 116 to 31; and passed the sentence of suspension from the ministry, until such time as he shall renounce his errors. Mr. Barnes has appealed from this decision to the next General Assembly of the Presbyterian Church.

For the Gambier Observer.

ABSTRACT FROM THE REPORT OF THE BOARD OF DIRECTORS OF THE EDUCATION AND MISSIONARY SOCIETY OF THE DIOCESE OF OHIO, FOR THE YEAR ENDING SEPT., 1835.—The following appropriations have been made:

To St. Philip's Church, Circleville, under the pastoral charge of Rev. R. V. Rogers, who is also in the employ of the General Missionary Society	\$75 00
To the parishes at Newark, Granville, and Rocky Fork, under the charge of Rev. George Denison,	150 00
To All Saints' Portsmouth—Rev. J. T. Eaton, Missionary,	100 00
To the parishes of Springfield, Urbana, and Yellow Springs—Rev. Mr. Varian, Missionary,	100 00
To St. John's, Worthington—Rev. E. Burr, Missionary,	50 00
To Stow—Rev. R. V. Kelly, Missionary	50 00
To St. Stephen's, Grafton—Rev. A. Sanford, Missionary,	50 00
To Trinity Church, Troy, Rev. A. Guion, Missionary,	75 00
To St. Clairsville and Morristown, Rev. J. L. Bryan, Missionary,	75 00
To St. Paul's, Norwalk, from 1st. January last	
Rev. E. Panderson, Missionary	50 00

Amounting to \$725 00

A resolution was passed by the Committee of the Board requiring the Missionaries of the Society to report semi-annually. This requisition has generally been complied with, and the reports have usually been of an interesting and very encouraging character.

In relation to that branch of the Society which embraces education for the ministry—the Board beg leave to report as follows:

The following ten scholarships have been placed at the disposal of the Society, viz:

1. The *Stone Scholarship*, founded by Henry Upham, Esq. Boston, yielding \$70 per annum, to be discon-

tinued with the ordination of the present incumbent, Mr. Edwards.

2. *Dr. Jeffrey's Scholarship*, Boston, for \$75, per annum.

3. *Edson Scholarship*, founded by Mrs. Reynolds, Boston, paying \$75, per annum.

4. *Cutler Scholarship*, Boston, for \$75, per annum.

5. *Trinity Church Scholarship*, M. T., founded by Judge Miller, for \$70 per annum.

6. *Storer Scholarship*, Cincinnati, for \$50, per annum.

7. *Scholarship of St. Paul's*, Detroit, founded by Mr. Trowbridge, for \$70, per annum.

8. *Scholarship*, founded by ladies of St. Paul's, Cincinnati, for \$50 per annum,

9. *Scholarship for 3 years*, founded by Mr. Carow, New York, for \$50 per annum.

10. *Scholarship*, founded by Harcourt parish, Gambier, for \$50, per annum.

Besides these, there are two scholarships founded in St. George's Church, New York, which support beneficiaries at Kenyon—two beneficiaries are assisted by the Education Society in Philadelphia, and two more receive assistance from other quarters. In this way, sixteen students have been assisted in preparation for the work of the ministry in the College and Seminary, during the past year.

For the Gambier Observer.

REV. M. T. C. WING.

Rev. and Dear Sir,—Having just returned from Piqua, both pleased and profited I trust by a recent excursion to that place, I have set myself down to tell you something about the visitations recently held by our diocesan, of which I have been witness in this part of his charge.

Thursday morning, Nov. 5. Bishop Melvaine left Cincinnati for Hamilton, distant 28 miles, by way of the Canal, which he reached in season to fulfil an appointment previously made. The evening was rainy and exceedingly unpleasant. This prevented a general attendance on the part of the Ladies, but not on the part of the gentlemen I understand. No confirmation was held here. One however from this parish was confirmed in St. Paul's Cincinnati at the confirmation held there the Thursday evening previous.

Friday morning, the Bishop left Hamilton in the stage for Dayton distant 36 miles, which he reached in the afternoon. In the afternoon of the next day he met a few members of the church in the lecture room, where he conducted the services and gave a lecture. At night he preached to a tolerable congregation. The service was conducted by the Rev. Mr. Guion, who had accompanied him from Cincinnati. Next morning (sabbath) the Bishop preached again—in the afternoon he held confirmation, at which he delivered an address and confirmed seven; and at night he preached on the subject of missions. The services were attended by crowded congregations, and much interest was manifested. The missionary Collection amounted to \$31 31, which, considering the ground taken by the Bishop, and it being the first missionary collection ever made in that church, was very encouraging. He did not make it a matter of appeal to feeling, but of christian duty directed to the conscience. After the collection Judge

Craue arose and proposed taking up a subscription to discharge the debt due on the building of the Church, it being \$900. The recter followed with a few remarks, and \$325, were subscribed. I understand no doubt is entertained about making up the balance. From the interest created, the visitation to this parish cannot but prove a blessing to both temporally and spiritually. The confirmation was rendered interesting from the fact that among the number confirmed one had been an elder for some years in another church.

Monday Morning November 9th. The Bishop proceeded on in the stage to Troy, the county seat of Miami Co. distant twenty one miles. He was mercifully preserved from danger during the ride, when the driver was thrown from his seat and nothing to human appearance but a kind providence saved the stage from being upset. Service in the Church was held at night when Mr. Guion the recter read service. Mr. Allen of Dayton preached, and the Bishop concluded the services. Next morning at half past 10 o'clock—the Bishop consecrated to the service and worship of Almighty God the new church recently erected there with so much neatness and taste, and with so much effort on the part of the few Episcopalians residing there. He delivered a consecration address, and after morning service preached. In the afternoon the confirmation was held, at which 5 were confirmed, and two addresses made by him. At night he preached again. The congregation on each occasion of divine service well filled the house.—Renewed interest was evidently awakened in behalf of the Church there, and the hearts of its friends greatly cheered.

Next morning (Wednesday) he proceeded to Piqua and passed on to Upper Piqua the residence of Col. Johnston. In the evening he returned in season for service at St. James at night. Mr. Guion read prayers, Mr. Allen preached—the Bishop then followed with an address and concluded the exercises. Next day in the forenoon the Bishop preached—in the afternoon confirmed fourteen and delivered two addresses—and at night preached on missions and took up a collection amounting I understood to about \$14. Notwithstanding the exceeding unpleasantness of the weather, the Congregations were very good. Numbers from Greenville 25 miles distant, and also from Troy, were present. The church here has taken firm hold, and is decidedly on the increase.

Indeed the prospects in the whole Miami Valley are exceedingly encouraging. I trust it is the work of God.—Friday Morning Bishop Melvaine left Piqua for Urbana distant 28 miles, where he had an appointment for that evening. I returned to my home gratified in the opportunity I had enjoyed, and thankful for what my eyes had seen and my ears had heard, convinced more than ever of the great usefulness of Episcopal visitations, both in reference to ministers and churches. To speak in praise of the efforts and services of our diocesan is not called for from me, when his praise is so emphatically in all the Churches. May the Lord long preserve him to preside over the Episcopal Church in Ohio, and make him a great blessing to it. May He encourage his heart and grant him to walk in the comfort of the Holy Ghost.

Very respectfully your friend.

RELIGIOUS INTELLIGENCE.

DIOCESE OF MICHIGAN.—The Detroit Journal says:—"We are authorized to state that Bishop Melvaine has authorized a special Convention of this Diocese to be held in this city on the 23th of November, for the choice of a Bishop, in place of Dr. Whitcomb who has declined the charge."

CONCERT OF PRAYER FOR THE WORLD.—The Board of Congregational Ministers, at a meeting held in London on the 15th of September last, adopted the following resolution.

Resolved unanimously, That the Churches of America be affectionately invited to unite with the churches of our land in setting apart the first Monday in the new year, January 4th, 1836, as a day of special humiliation and prayer,

for an increasing measure of Divine influence, as necessary to promote unity among the Churches, peace between the nations, and humble, zealous and combined exertion for the Conversion of the World.

Will not every American Christian, who appreciates the objects contemplated in this resolution give it a hearty response?—*Christian Intelligencer*.

INDIANS IN UPPER CANADA.—Through the kindness of a Rev. brother in the Upper Province, we have had for several weeks on our table the last annual report of "the Society for converting and civilizing the Indians, and propagating the Gospel among the destitute settlers in Upper Canada."

The pamphlet, which embraces nearly 100 pages, 8vo. contains much interesting matter, and shows that our Canadian brethren are by no means idle in endeavors to enlighten the Pagans of the North-west. The Journal of the travelling missionary of the Society, the Rev. Adam Elliot, for eleven months, ending with Dec. 1834, is very full of interesting details, and occupies a large portion of the report. The labors and privations of this messenger of the cross must have been very severe and constant. The baptisms performed by him during the period just named amounted to 278, and in the same time he administered the holy communion to 321 individuals. In one of his communications Mr. Elliot gives the following fact among others, in proof of the prevailing anxiety for the services of the Church in that district through which his labors have been extended.

"So ardent," said he, "is the avidity with which the Episcopalians avail themselves of attending the occasional ministrations of the Church, that it not unfrequently happens on such occasions, that children are presented to be baptised, who have been carried by their parents, walking on foot, a distance of ten or twelve miles."—*Gos. Messenger*.

SANDWICH ISLANDS.—There is a controversy pending as to the actual results of this mission. The Christian Examiner has an article of thirty pages to show that the mission is a failure. The Boston Recorder, in its strictures on the review, gives the following summary relative to the Mission from the Report of the American Board for Foreign Missions for 1835, which, it appears, had not been seen by the reviewer:

"From a report of more than 300 pages, drawn up with much care at the Islands, used in preparing the Report of the Board for 1835, it appears that there are in schools under the immediate instruction of members of the mission, 1847 scholars: viz: 744 men, 493 women, and 610 children; scholars attending to reading, writing, geography and arithmetic, 1407; average number of Sunday school scholars, 3190. It appears, too, that the present number of native members of churches is 747; that during the year ending June 1834, the number added to the churches was 124; suspended, 14; restored, 13; excommunicated, 5; died, 5; removed to other churches, 20; Christian marriages celebrated, 1125. The number of pupils in the high School for native teachers is 68.—The self-supported native schools, in which some 50,000 were taught to read, have generally done all that they are competent to do. This high school must furnish teachers better qualified, who can teach these readers to understand what they read. The same object is promoted by the instruction of 1847 pupils by the missionaries themselves. The number of copies of various works issued from the press in the native language is 539,800; containing 36,640,920 pages."

We have not seen either the Christian Examiner or the Report of the American Board, but subjoin the annexed extract of the Report from the Recorder.

"That the language of the Sandwich Islands has been reduced to writing,—that printing presses have been put into operation upon the islands,—that the New Testament and some parts of the Old, and a number of other small but important works, have been printed in the native language,—that some hundreds of schools have been instructed by native masters,—that many thousands (more than 50,000 in all we believe) of the natives have been taught to read, and not a few to write,—that a considerable portion of the highest chiefs and some hundreds of the common people belong to the Christian Church,—that the influence of the government has been decidedly on the side of piety,—that large buildings have been erected by the natives for the worship of God at the several missionary stations, in which large congregations assemble on the Sabbath,—that the cause of temperance has made great progress,—and that indeed a great and wonderful change has been effected."—*Churchman*.

COMMEMORATION OF THE REFORMATION AT GENEVA.—The following, says the Christian Observer, is the account given in the German newspapers of the manner in which the late Jubilee of the Reformation was celebrated at Geneva. It more than confirms the apprehensions which we expressed as to the inappropriate character which such a festival would probably assume in Switzerland; and that, as has been the case in several other parts of the Continent, it would be regarded not as a spiritual solemnity but as a step in the modern march of political and religious latitudinarianism. Well might Roman Catholics assist in the commemoration; for if Neology and Sunday festivities are to be blended with Protestantism, their triumph over so corrupt a system is not very distant.

"On Saturday morning, August 22, there was a grand general ecclesiastical conference, in which several Swiss and foreign clergy spoke of the great importance of religion and general Protestantism as it is now understood by the Church of Geneva, contrasted with Methodism in that city. In the afternoon there was in the Church a distribution of the jubilee medals, and of an historical essay on the reformation at Geneva, expressly written for the occasion by the Rev. M. Collier, which were given to all the children of Geneva and the environs, from seven to fifteen years of age, without distinction of the rank or circumstances of the parents. The children then proceeded to the neighboring extensive garden, where they had dancing and other amusements."

"Sunday the 23d, was properly the day of jubilee, it was celebrated by the ringing of the bells, after which there was divine service in all the Churches, which were handsomely decorated for the occasion. In the evening there was a concert of sacred music in St. Peter's Church, which was finely illuminated. As soon as it grew dark the general illumination of the city began, which was remarkably fine, especially on the quays and in what are called the Rtes Cases, which were so remarkable at the commencement of the Reformation in Geneva. A mass of at least 30,000 citizens, country people, and strangers, thronged the streets, quays, and squares of the city, which is not very large, without the slightest disorder or confusion, or even any improper expressions. Every body felt the importance of this religious festival, in which no political feeling mingled. Thus did the Genevese celebrate worthily and in a manner to be imitated by other cities, this great festival, the festival of their religious national restoration. On Monday, the 24th, there was another ecclesiastical conference, then a grand excursion to our foreign guests, and afterwards a excursion on the lake. The Catholics in Geneva and the neighboring communities were so far from endeavoring to disturb the festival, that many took part in it by illuminating their houses."

THE RELIGIOUS SOUVENIR FOR 1836. Edited by Chauncey Colton, D. D., President of Bristol College. Philadelphia: published by Key and Biddle.

The Religious Souvenir for 1836 is now before the public, with its usual beauty of appearance and elegance of embellishment. The present volume preserves the variety which has characterized its predecessors, presenting some articles of solid and instructive character, and some of lighter material, to suit the various tastes of its numerous readers. So that

Of desultory man, studious of change,
And pleased with novelty, might be indulged,
not for amusement, but for higher ends; the aim of the work still being, as Dr. Colton justly describes its object to have been under its former gifted and lamented editor, "that while it should win many thousand readers to its attractive pages, it should not fail to win some souls to Christ."—*Episcopal Recorder*.

Memoir of Mrs. Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission. By MIRON WINSLOW. Leavitt, Lord & Co.

There is much in this volume to interest the Christian. It lets one into the recesses of a fellow-follower of the Saviour; and like most such works, contributes not a little to the practical improvement of the reader. With these advantages it combines also an account of the Ceylon Mission, sketches of the voyages of the missionaries, state of the people, and appearance and nature of the country. As it is principally formed of the journal and letters of Mrs. Winslow, it is of course diffuse. It will probably secure what must have been a chief object with the compiler—a greater interest in the mission for which he labored.—*Churchman*.

CONTINENTAL CHURCH.—A "plan of organization" has been drawn up, and approved by certain gentlemen, of not a little notoriety, "for the congregational Presbyterian Church of North America." Can the—but we will not ask any questions just now.

We copy the above from the last Boston Recorder. We wait for further light. What is the plan? Who are its authors?—*Christian Intelligencer*.

The Rev. A. B. Lawrence, of Nashville, Tenn., has been appointed Editor of the New Orleans Observer, a religious newspaper commenced at that city a few months since.

SUMMARY.

Hamilton College.—The Rev. Dr. Pinney, formerly of Rochester, has been appointed President of this Institution, and has accepted the appointment.

The population of New York City has recently been ascertained to be 269,873. The present increase is about 15000 per annum.

The Legislature of Vermont have failed in electing a Governor, after 63 ballottings. A whig lieutenant Governor (Jennison) has been elected.

AMERICAN ASSOCIATION FOR THE SUPPLY OF TEACHERS.

President.—Horace Binney.
Vice-Presidents.—Charles Chauncey, Paul Buck, jr., Alexander Henry, Benjamin W. Richards, John M. Scott.

Treasurer.—Lemuel Lamb.
Secretary.—S. S. Fitch.

Managers.—Henry J. Williams, Matthew Newkirk Samuel Hildeburn, John B. Trevois, Joseph H. Dulles, Charles S. Wurts, N. Dodge, Henry Perkins, Thomas Fleming, Alexander Mitchell, Stetson Lobdell, John M. Atwood, Joel Jones, Matthew L. Bevan, William Claloner, Samuel Jones, J. M. Keagy, Charles Henry Allen, M. W. Baldwin, George W. Toland, Frederick A. Packard, Martin Thayer, Victor Value, Ambrose White.

This Association, established in Philadelphia as a central point of communication with the rest of the Union, has its origin in the belief, that there are many Teachers, and persons qualified to teach, who are desirous of situations; and also that there are many schools and private families in want of worthy and qualified instructors. Our object is to make known these mutual wants to the parties interested, and to furnish an instrumentality by which difficulties incident to remoteness of situation and want of personal acquaintance may be overcome. Of the manner in which we propose to do this, we submit the following general outline.

1. By receiving and registering all applications for situations from all classes of teachers.

2. By receiving and registering all applications for teachers of every grade of learning, and every variety of instruction.

3. When we find the wishes of the applicants to correspond, by making this correspondence known to the parties, and by passing the teacher to the school or private situation as soon as practicable.

4. If any teachers shall be unable to defray their travelling expenses to the place of destination, by loaning, as far as possible, money to said teachers for this object; said loans to be refunded as soon as the circumstances of the teachers will permit.

To facilitate these important objects, we are prepared to receive applications, and to answer the same. In order that the correspondents may not become of needless extent, attention to the following suggestions is particularly requested.

Teachers applying for Schools or for Private Situations, will in writing inform the Secretary of all the branches of knowledge they suppose themselves qualified to teach; whether they desire situations in common or high schools or academies, or as private instructors, and whether as principals or assistant teachers; they should state if they have any preference to any particular part of the United States as a location, and also their former occupation or employment; what amount of compensation will be satisfactory; and when and for how long a period their services can be secured.

It is an indispensable requisite that they forward testimonials of their moral character as well as of their literary qualifications; which testimonials should be from the best sources in their power, and if practicable, from individuals on whose recommendations entire reliance can be placed.

When this, for any cause, shall be impracticable, so far as respects literary qualifications, any person applying to the Secretary as a candidate for a teacher's situation, and with ample credentials as to his or her moral character, may be examined by a committee for this purpose; and if qualified, may receive a certificate from said committee, testifying to such qualifications. Such an applicant, unknown to the Secretary, wishing to obtain a situation, he or she will, to avoid needless correspondence, inform the Secretary without delay. It is the desire of the Association promptly to forward the interests of every deserving and qualified applicant.

Applicants for Teachers, will give information respecting the sex and qualifications required; the probable amount of duty to be performed; the salary to be given; the time when the teacher will be wanted, and the term for which he or she is desired to be engaged. It should be stated also whether the travelling expenses of the teacher will be defrayed; and whether as a gratuity, or as payment in part in advance of his or her salary. Should such expenses by agreement be paid wholly or in part, the secretary, if it will promote the convenience of the parties will draw as shall be specified, for the amount so advanced.

The American Association for the Supply of Teachers, by establishing a general agency in Philadelphia for the above objects, will be able to pass to destitute situations in various parts of the Union, a large number of accredited teachers, who but for the instrumentality of such a Society, may remain unemployed, or employed in ineligible situations; and also to procure for many schools and private families suitable instructors; which otherwise might remain unsupplied. It is to be distinctly understood, that in all cases, the preference will be given to such applicants as shall produce the best certificates of moral character and literary qualifications.—The examining committee will use the utmost caution in granting certificates, and manifest to all applicants the strictest impartiality.

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Any person may become a member of the Association by paying two dollars annually, and a patron on paying ten dollars annually, and a member and patron for life, on paying at one time one hundred dollars. All monies by subscriptions or donations will be faithfully applied to further the desirable objects above expressed.

All communications to the Association must be addressed in writing to

S. S. Fitch, M. D., Secretary,
No. 171 Walnut Street, Philadelphia.

Editors of religious papers are requested to copy the foregoing as a subject of general interest to the community.

New York and Erie Rail Road.—The first annual report of the Board of Directors, drawn up by the President James G. King, Esq. is just published. It is a very satisfactory document, setting forth in a convincing light, the great importance of the Road, especially to this city and the southern portion of the State. The whole length of the route, as projected and partly surveyed, is 483 miles; and it is remarkable that more than four-fifths of it lies immediately on the banks of rivers and their tributaries. Contrary to the general impression hitherto, the surface of the ground is found to be extremely favorable. The only portion of the route which will be uncommonly expensive, is the passage of the Shawangunk Ridge, in the county of Orange, which it is proposed to effect by a tunnel, at an expense of \$275,000. The whole cost of the Road, laid with a single track of rails, and provided with the necessary vehicles, &c. &c. is estimated not to exceed \$6,000,000 and it is believed a less sum will suffice. Of this amount \$2,382,100 was subscribed last spring or previously, which being more than double the amount required by the charter in order to the commencement of the work, the Directors determined to go on with it forthwith, and the work was actually commenced on the 7th of this month at Port Deposit, on the Delaware river; forty miles have been let out to contractors, extending from that village down the Delaware, to the mouth of the Callicoon. This section of the Road will be more expensive than the average, exceeding according to Judge Wright's estimate, \$9,500 per mile, but actually put under contract at less than \$8,500.—*J. of Com.*

A public meeting was held at Charleston, on the 4th inst. to receive the report of the Committee on the contemplated rail road from that city to Cincinnati. The report was submitted by Gen. Hayne. It concludes with a series of resolutions, to the effect that the citizens of Charleston are willing to co-operate with those of Cincinnati, and others, in the construction of said road. A Committee was appointed to co-operate with such persons as may be appointed by the Legislature, or citizens of other States, in making the necessary surveys.

A new city contemplated.—We understand that there is some scheme of establishing a commercial city on the shore of the Potomac, opposite Washington, where the deep water is said to render it accessible for large vessels. We have heard it said that New-York capital would be invested in this undertaking—and that it is designed to meet the trade of the Chesapeake and Ohio Canal at this point, and carry it out by tow boats, employed regularly in taking vessels to sea, in place of pilot boats.—*Globe*.

War in New Hampshire.—At the last session of the Legislature of New Hampshire, a tract of country called the Indian stream settlement, on the borders of Canada, between two branches of Connecticut river, was by law annexed to the jurisdiction of New Hampshire. The newbury Herald publishes a letter, dated Columbus, N. H. Nov. 4, which states that a conflict had taken place between the sheriff of the county with a party of militia, and the inhabitants of the settlement, who united to resist the service of a civil process on one of their number. In the contest three of the inhabitants were killed, and five wounded, and several of the militia were wounded, some of them mortally. It is to be regretted that this question of boundary has never been settled by the Government, instead of being left to be a subject of angry controversy with the ignorant inhabitants.—*Boston D. Ado.*

Progress of Emigration.—A company of citizens of Missouri is now organizing to emigrate to Upper California, on the shore of the Pacific. The company consists of about fifty families, who have entered into bonds to emigrate to Upper California. As the company will not be ready until May, 1836, when they will rendezvous at Independence, it is expected that they will then amount to about 100 families. Several of the individuals of the company, Samuel Jones, J. M. Keagy, Charles Henry Allen, M. W. Baldwin, George W. Toland, Frederick A. Packard, Martin Thayer, Victor Value, Ambrose White.

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